The Bombay Guardian.

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WEEKLY REVIEW.

—If two or three poor Natives are found gambling for a rupee, the Police is down upon them with particular gusto and they are sent to gaol. A contemporary states that 9,644 tickets have been this year taken in the Calcutta Lottery on the Derby, and that the first prize will be worth nearly a lac of rupees. Why should this form of gambling be tolerated, and the former severely punished? These lotteries have always proved a curse to the countries which have tolerated them; in the present case there is an alliance of two evils, horse-racing and gambling. There has been abundant proof of late that many of those who have the control of turf matters, are little better than swindlers; betting largely against their own horses and then withdrawing them; the rule being that they who bet in favor of horses which fail to run, lose their stakes; this is just a single specimen of the *escroquerie* that goes on; and upon contests thus managed ten thousand persons in Bengal, and so on every where, stake their money, and the police say nothing.

—'It is altogether a bad and deplorable case,' says the *Englishman*, speaking of the young Hindoo widow who has been confessing Christ before men. His sufferers are bestowed upon her and upon the Bible which she read. It is proved that she is above 16 years of age, has been some years a widow, is well acquainted with the Bible in which she and her mother have both been receiving instruction for some time, and found in it what her relative Chunder Sen has not yet found, the obligation to confess Christ by baptism. It is pitiful to see the attitude of some of these English papers towards Missions. One day they declare that missionaries make no converts; and the next they rail at them because they do make converts. As for the statement that the Zenana work was not avowedly intended to include religious teaching, it is entirely erroneous. There may be Zenana teachers who are satisfied to impart secular knowledge; but such teachers are not connected with Missions. Of course it is not expected by those who allow their wives and daughters to be taught the Bible that such study is to issue in conversion. The case now reported will interrupt the Zenana teaching to some extent just as cases of conversion in Mission Schools, empty them for a season; but we do not believe that this good work will be arrested.

—The foundation stone of a new church for the Native Christians connected with the S. P. G. was laid in Camatipoor (Bombay) on Wednesday. There was a procession of the Clergy of the Church of England. There were prayers and a brief address by the Bishop. The cost of the building is to be Rs. 30,000, of which Government give half, having also given the ground. The church is to be named after St. Paul. May those that worship there be imbued with his spirit.

We have been favored with the 30th Report of the Basel Evangelical Mission in S. W. India. This report is of a more cheerful character than some that preceded it. Our readers will be interested in the extracts which we give elsewhere. The chain of stations (17 in number) stretches from Dharwar down the coast to Calicut. The number of communicants is 1,943, a gain of 77; of catechumens 555, a gain of 123; with 2,336 children in the schools. There are 54 missionary brethren (not all clerical) and 53 sisters. The personal expenditure amounted to Rs. 59,278; total expenditure Rs. 155,908. We regret to learn that the Rev. Mr. Kaufmann, who passed through Bombay last May, after losing his wife April 19th at Mangalore, only lived to reach Europe. He died at Stuttgart, June 25th.

We have received an unauthenticated letter signed "Oxygen," giving an account of a discovery that the writer supposes he has made, viz., 'that the air we breathe is teeming with myriads of minute invisible organisms such as we know to exist in water,' invisible to people in general but not to our correspondent.

"It is the result of an optical or rather visual phenomenon requiring no magnifying glass or anything except the use of the naked eye—the process being simply to look distorted and absorbed. Besides, when I have the focus thus once fixed, I can by shutting one eye by the hand have the same object uninterrupted before the other eye."

We suggest that the writer should test this strange power of his eyes, by looking at some other microscopic objects. Does a hair of his head look to him as it does through the microscope? There are photographs of the Lord's Prayer reduced to the size of a pin's head; let him see if he can resolve the letters of such, with his naked eye. We have no doubt that there are a good many more things in the air than our philosophy is acquainted with; but on the whole it seems more reasonable to believe that "Oxygen's" eyes are affected as people's eyes too often are in the tropics, and that he needs to consult an experienced oculist.

We some time since acknowledged receipt of "Prince Albert:" A Poem, translated from the Guzarati of Mr. Muncherjee Cowasjee, by Mr. W. H. Hamilton. The book is handsomely got up. We have no doubt the translation gives a very good idea of the original. At the same time we cannot but remark that Eastern poetry does not appear very well in an English dress. The hyperboles, the far-fetched comparison, the adulation, the extravagance in sentiment and expression, which seem to be characteristic of Persian poetry and its imitations, only appear the more unnatural when clothed in Anglo-Saxon. Many pages are covered with the counsels which Prince Albert is represented as having given to his son, to fit him to be a worthy king of England; such as, 'It becomes thee not to commit great affairs to men of low birth and poor condition; for the burden of an elephant can never be lifted up by an ass.' The Poet has scorned to occupy himself with facts; even when he comes to the death of Prince Albert, he prefers to treat it ideally, and one would never gather that the Prince Consort had trusted in Christ. The counsels to his son embrace the subject of religion; yet the name of Christ is not introduced, and the Prince of Wales is taught that 'the filth of sin is cleared away by tears.' Our Eastern friends need to learn that truth and poetry are not necessarily internecine; in the highest truth is the highest poetry.

It is computed that the *tangena* ordeal in Madagascar caused the death of one fiftieth of the whole population. This was an ordeal to ascertain whether the suspected party had been guilty of sorcery or not. The *tangena* is a violent poison. Three thousand lives were sacrified annually through this miserable superstition. When the missionaries were permitted to return to the Island a few years ago, the use of this ordeal was prohibited. This is one of the minor blessings bestowed by Christianity on Madagascar. Similar barbarous customs and bloody superstitions in Africa, the South Sea Islands and many other countries have been banished by the light of the Gospel; and we may safely say that there is an annual saving of 100,000 lives to the world that would have been sacrificed if the missionary movements of modern times had been arrested at the outset, as some of our 'wise and prudent' ones wished them to be.

A very interesting work on 'Madagascar and its People,' has just been published by the Religious Tract Society. It is by Mr. Sibree, who went there as architect of the Memorial churches and spent four years there. There is a very full account of the social customs, religious ideas and usages, laws and institutions of the Malagasy. From these and from the language, as well as from tradition, it is evident that the people are Asiatic and not African. The language is evidently of Malay origin. The island is a little continent in itself, being 950 miles long. It contains a population of 4½ millions. There is hardly any more wonderful page in history than that which records the conflict and triumph of Christianity in Madagascar, in the last half century. Yet for a long time it seemed to the world that Protestant Missions had sustained an utter and irrevocable defeat in that island. Of course there is still a vast field for Christian effort

there. Formidable difficulties have been overthrown, but there is always sufficient capacity of opposition in the human heart, whether in Madagascar or in England, to require the outpouring of God's Spirit that men may be brought into the kingdom of Christ.

Mr. Justice Phear, in his judgment concerning the Hindoo widow baptized in Calcutta, says, 'No thinking man can avoid regretting exceedingly that this matter should have occurred.'

"I can readily believe that those gentlemen who are here, in the unenviable position of appearing to encourage a young girl to leave her home and to sever herself from her mother and her brothers, are deeply concerned at their misfortune. For I can conceive of no greater disaster than this, as likely to injure a braver and higher cause which the intelligent portion of the European community of this country has at heart."

This is a view singularly different from that which was taken by the Founder of Christianity. He foresaw that cases in which converts would have to choose between family ties and all that was naturally dear to them on the one hand, and Christian discipleship on the other, would certainly mark the progress of the Gospel. 'Offences must come.' I came not to send peace but a sword. What he actually sends is faith in Himself as the Saviour; he sends it into individual souls; this faith manifests itself in obedience; against this obedience, relatives and friends set themselves, and the choice has to be made. Ordinarily, the convictions of the inquirer give way under the terrible pressure. In these days when we see our most advanced and intellectual 'reformers' bowing humbly at the feet of the Caste prince, and receiving punchagavya at the hands of Brahmins, it is a somewhat sublime spectacle to see a girl of 16 or 17 cleaving to Christ not only against the strenuous efforts of relatives, but in the presence of a judge who considers her decision a most unhappy one. Under the influence of the sentiment above cited, we may imagine what the tendency of interrogations addressed in private to the young widow, through a heathen interpreter, would be. We must give another extract from the judgment:

"But I am bound to say that I could not help coming to the conclusion that the young lady is exceedingly ignorant and very ill-informed upon that particular subject which she says has engaged her attention and has been the particular purpose of instruction for the last two years. It appears to me from that short interview that she does not possess a single tangible idea which can be declared correct. Her ignorance of the one sacred Book is in itself simply marvellous, and I am not blind to the danger which exists when a girl so young, so ignorant, and so inexperienced, leaves the society of those amongst whom she has lived all her life, and goes to live in the society of those strangers whose names even she does not know. Still I could see nothing to indicate that she had not sufficient capacity to choose in the matter of her own creed."

This testimony will be a godsend to the Native journals and they will make much of it. It is evidently, however, of no value. The extract previously given shows that Mr. Justice Phear is notably ignorant of 'the one sacred Book' and is not aware of the most distinctly expressed obligations of the Gospel. There are very few persons who can do justice to themselves when examined by persons in authority who have no sympathy with their views and wish to show that they are self-deluded. The Rev. Mr. Vaughan invites all who are interested in the matter, to examine the young lady at his house. He testifies that she has a very good acquaintance with the Scriptures.

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CHUNDER SEN IN ENGLAND.

There was a period in the spiritual history of Baboo Keshub Chunder Sen, when he had distinctly before his mind, the broad uncompromising alternative laid down by Jesus Christ: "Except a man forsake all that he hath, except a man take up his cross and follow me, except he confess me before men, he cannot be my disciple; no man can serve two Masters; no man cometh unto the Father save by me; except a man be born of water and of the Spirit, except he believe and be baptized, he cannot be saved; the disciple is not above his master." If he had obeyed these, made confession of his faith in Christ as the only Saviour, dedicated himself to his service and identified himself with his people by baptism, he would have become a Native Christian, a preacher of the Gospel; would have probably suffered the reproaches of his people and of Natives generally, and been treated as a great transgressor. The great majority of Europeans would have shown very little sympathy with him, and some of them would have called him a fool for his pains. If he had gone to England after that, it is not likely that 'an enthusiastic and brilliant auditory' would have given him a distinguished reception in Hanover Square Rooms. But the Baboo's decision was not as we have hypothetically put it. He would not be a disciple of Christ in the sense so much insisted upon by Christ; he would take the liberty of putting aside those things in Christ's teachings that what were not altogether palatable; were there not all sorts of Christianity in the world, and among these could he not find one that suited him, which would allow him to be called a Christian in some sense by Christians, while calling himself a Brahmist or pure Hindoo, with his own people? At all events, by some means, the knot was solved (or cut) in this way. He was not baptized; he did not sink to the level of a Native Christian; he took the course which has obtained for him the name and influence he now possesses.

The *Spectator* in its remarks on the Hanover Square soirée, says:

"It seems to us perfectly evident that the deeper interests of the meeting of Wednesday were all gathered round one thought,—the possibility that Hindoo genius might give to the teaching of the Bible, Jewish as well as Christian, if not a wholly new development, at least an interpretation so fresh in the relative proportion of weight to be attached to different parts of its teaching, that it might attain, in the hands of educated Hindoos, a perfectly new missionary force for the West as well as the East—not only for India, but for our own England where, checked by the rapidly growing importance of the industrial arts and physical science the influence of the Christian faith seems to have reached a stand-still, if it has not begun in some degree to recede."

Another English journal says:

"Chunder Sen, having heard Christianity with all its theologic accretions preached in India, accepted it without the accretions, clearing them off and tossing them away as something utterly foreign to the teaching of the Divine Master, and has now come here to preach real, pure, unalloyed, unencumbered Christianity as a new revelation. This is startling, but not unnatural, when we came to think of it. Christianity came from the glorious, thoughtful, poetic East. It came to us robed in poetry, and figure, and metaphor; but in the West, especially in the North-West, its poetry was soon transmuted into hard prose, its metaphors and figure into cold facts; and from these, in process of time, such a net work of elaborate schemes, systems, creeds &c. was educed or spun, that instead of Christianity being the beautifully simple thing that it was when it came from the hands of its author, it became the most complex, perplexing, unintelligible religion that the world ever saw."

So Chunder Sen is the Coming Man, come at last, to deliver Christianity from its base accretions, and restore it 'real, pure, unalloyed, unencumbered' to those who dwell in the Egyptian darkness of England!

Now it so happens that Chunder Sen's system is not his own. It is not one that he has dug out of the Bible, without guidance or instruction. All that is really essential and characteristic about it is from Europe. It is an utterly erroneous fancy that he has gone to England with an Oriental form of Christianity, something that he has excogitated for himself. It is as much Western as anything in England.—He declaims grandly against dogma.

"Leave us to ourselves, and let us study the Bible ourselves. (Cheers.) Do we not find there imageries, precepts, and the manner in which those precepts were told, of an Oriental and Asiatic stamp? Do we not find that in those descriptions with which an Indian is bound to sympathise? Do we not feel that the spirit of Christianity comes to us as something very natural to the native heart—something with which, by the very constitution of our peculiarly Indian mind, we are bound to sympathise? In that spirit Christ shall be accepted by India. There may be thousands who deny that, but I for one, so long as I live, shall say that the Spirit of Christ India will one day accept. (Cheers.) But I cannot say the same thing with regard to the doctrines and dogmas which you have presented to India through your various churches."

Leave us to ourselves and let us study the Bible ourselves. But this is just what the Baboo has not done. The distinction between him and Native Christians is, that whereas these have been influenced by evangelical missionaries, by men who believe that *all* the words of Christ are worthy of acceptation, the Baboo and his friends have preferred to listen to Theodore Parker, R. W. Emerson, Francis Newman, and others who prefer a selection from Christ's teachings and deny the claims of the Bible as an infallible revelation. There is dogma in the Brahmo Somaj system; dogma in abundance; only the dogmas that please him are not those which are made most prominent in Christ's teaching. And, as we have said, they are European, not Asiatic. No one that knows anything of what genuine Hinduism is can read through one of the Baboo's discourses without seeing that it is from begininng to end, foreign in its origin. The religious experience narrated by him is of a purely Western type; and dogmas so eloquently inculcated have been gathered from Western literature. Even the reverence he expresses for "the priceless volumes inculcating pure Theism, bequeathed, in many instances, by our forefathers as a precious legacy," savors much more of the contented ignorance of some of our writers of the Broad School, than of the feeling inspired by an actual acquaintance with Hindoo sacred literature. (In what priceless volumes of Hindu antiquity is a pure Theism inculcated? Not in the Vedas certainly.)

In a few months the good people of England will become better acquainted with the eloquent reformer, and he will become better

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acquainted with them. Many excellent men, sincere friends of the Gospel, take an interest in the movement because they believe that those who are following Chunder Sen, are following him to a position where they will be more likely to be influenced by the Gospel than if they had remained in orthodox Hinduism; just as many were interested in the movement of Ronge, and as in the first centuries, many were interested in the Gnostic, Docetic and Neo-platonic modifications of Christianity. When Mahomedism arose, many would have thought it a good and hopeful sign that the idolatrous nations of Asia and Africa should adopt this monotheistic system, yet history shows that no system has had a greater power in keeping its adherents from the influence of the Gospel, than this very monotheism. No one can desire that men should do otherwise than abandon idolatry and caste; it is the duty of all men to do this; we may cordially congratulate them upon this measure of reform; but it does not follow that we are to encourage them in thinking that the difficulties between them and salvation are taken out of the way.

We appeal to all history, whether Christianity has been spread in the world by being received piecemeal; first one elementary truth diffused through the community, then after a long time another, and so on, until in the lapse of ages, we get something like Christianity. On the contrary it has never pervaded any community until numbers of men have confessed Christ before all, and consecrated themselves to Him without reserve.

The *Illustrated Times* says:—"This man and his adherents, counted, we believe, by *hundreds of thousands*, are pure *theists*." What extraordinary exaggeration have we here. The adherents of Mr. Sen in Calcutta are all easily contained in one not very large place of worship; and the entire number of those who have identified themselves with him in all India, entirely breaking with orthodoxy, caste and idolatry, would probably be well within two thousand.

THE SECOND ADVENT. XVII.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter, III. 8.

In seeking to understand what is meant by the 'thousand years' of Rev. xx, it would be scarcely fitting to neglect the statement of Peter, above cited. It occurs in a passage which relates particularly to 'the day of the Lord,' 'the day of God', 'the day of judgment and perdition of ungodly men,' in the which the heavens shall pass away and the earth and her works be burned up. The time before this last day of all is spoken of as 'the last days, in which shall come scoffers, asking, what has become of the promise of the Lord's coming?' Just in the very heart of this description we have mention made of a thousand years: with the Lord they are as one day, and one day is as a thousand years. The apostle adds, in further explanation of the long delay anterior to Christ's coming, 'the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish but that all should come to repentance.' Men that have not a nice sense of responsibility, are careless about fulfilling the obligations into which they have entered, the hopes which they have inspired. What if there should be (Peter seems to ask) a thousand years before the Lord came again? what if the Gospel dispensation should be protracted till it equalled in length the Mosaic? would there be anything in this to clash with the promises of God? True, many in our days have had the idea that the Lord would come again before even all the apostles had died; they received the impression that the day of Gentile invitation would be brief; under the influence of this conviction many have been eager to publish the Gospel as widely as possible, doubting even if the Lord might not come before they had proclaimed it to the most distant nations; nevertheless, there is nothing in the long protraction of this Gospel period that impeaches the faithfulness of God; a thousand years are with him as one day. He has not bound himself down to days of man's computation. There is not on the part of God the slightest reluctance to bring to pass the good things of which he has spoken. Known unto him are all his works from the beginning of the world. Short-sighted man is not able to bear the thought of vast periods of preparation; it would overwhelm and dishearten him completely to see at once the vast series of ages separating him from his desired day of triumph; it is enough that he should see but little at a time, that it should be communicated as he is able to bear it. A single verse of Scripture suffices to tell of the rise and reign and passing away of the beast from the bottomless pit, but when the history of the power comes to be written in detail, we find that more than 1,000 years were required for it. The eye of God takes it all in from the outset; sees the Man of Sin striding into the house of God, and enthroning himself upon the altar; but when history sits to chronicle the matter, there is a long procession of priest-sovereigns, hundreds of them, sweeping on century after century.

And a thousand years are with the Lord as one day. During the preliminary period of evangelization, the work has gone slowly forward. The Church has been thwarted and paralyzed by internal enemies. The accuser of the brethren has cut them off from that power with God, with which the promises would have invested them. The corruptions of Christianity have hindered the true light from shining. Reliance upon an arm of flesh has left her the poor and treacherous support of that arm. But judgment shall be executed upon this pseudo-Christianity in its various forms. 'The beast was slain, his body destroyed, and given to the burning flame,' (Dan. vii. 11.) The bride of the Lamb shall make herself ready. The saints are glorified by testimony from on high, and shall live and reign with Christ; and judgment is given unto them. Now this judgment cannot be that which despatches the guilty to their final doom, for that judgment comes afterwards and is described in verses 11-15 of Rev. xx. But they declare what all are constrained to recognize as the very truth of God; the truth of the Gospel; that truth which men now parry and misinterpret and falsify and mix up with their own notions; it will then pierce the hearts of men to the quick. What if then the work of a thousand years should be done in a day? what if a nation should be born at once? what if the whole earth should be made to bring forth in a day? "Gird thy sword upon thy thigh, oh most Mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, oh God, is for ever and ever." Take away the mighty stumbling-blocks summed up in the word Babylon, the corruptions of Christianity, whose ramifying paralysis is felt in every part of even the true Church of God, and what should hinder the word of God from running with extraordinary swiftness through the earth, so that a day or a thousand days should witness changes incomparably greater than had been previously seen in 1,000 years?

With regard to the indications of time in the earlier portions of this book, we find abundant reason for believing that days are used symbolically for years. So throughout the tardigrade ages in which the Gospel is dragged down and weighted by Antichristian errors and defective conseceration. But from the moment when the saints may be said to reign, there is a prodigious acceleration in the effects of the Gospel; and it is not unreasonable to believe that a year here stands for a day, a thousand years for a thousand days, for a period of time brief in its actual duration, but immense with reference to the changes wrought.

WHAT IS TRUTH?

Is not this the Son of David? (Matt. XII. 23.) This was the exclamation of the people when they saw a man who had been rendered blind and dumb through demoniacal possession, deprived of understanding, sight and speech, and almost annihilated in his humanity, when they saw him restored to the possession of all his powers by a word from Christ. Is not this the promised Son of David, the Messiah, the predicted King of Sion? The evidence was indeed conclusive, and their unsophisticated minds were ready to appreciate it: But they were so unaccustomed to think for themselves in religious matters, so accustomed to refer all questions relating to the Scriptures to the Scribes and elders, that they did not venture now to put their conviction in the form of an assertion. They stated it as a question. But it is interesting to see that while the 'friends' of Christ thought him to be beside himself, and the Scribes and Pharisees denounced him as one sold to the prince of the devils, the common people had no difficulty in recognizing his true character. In the matter of estimating evidence, one drachm of self-interest will countervail a ton of excellent proof; and the habit of relying upon others for decisions, is equally potent in the neutralizing of truth. Thus you may find a 'Church' where the educated and those who occupy the place of teachers, seeking their own and not the things of Christ, convert the Gospel into another Gospel and palm it off upon the people; and the latter, a mighty multitude scatterd over all lands, receive this other Gospel unquestioningly, though they have in themselves a faculty, would they but follow it, of perceiving the truth of the Gospel,—a God-given but neglected faculty. 'If the light that is in you be darkness, how great is that darkness?' A dark lantern, self-imprisoned; an ignis fatuus reverently followed.

He hath Beelzebub. (Mark III. 22). 'He is beside himself' said his Galilean relatives. 'Is not this the Son of David?' said the people. But what said the Scribes and Pharisees from Jerusalem, the doctors of Jewish divinity? 'He hath Beelzebub, and it is by the agency of the prince of the devils that he casts out devils'. And what said God? 'This is my beloved Son, in whom I am well pleased.' The Scribes and Pharisees were a standard to themselves. They had settled it irrevocably that religion consisted in hearing them. Their instructions were the instructions of God; men honored God by honoring

them. And many of them were no doubt quite sincere in all this; that is, they had an unwavering conviction. They had really persuaded themselves that the interests of religion were indissolubly bound up with their influence and authority, and that whatsoever tended to diminish their influence was antagonistic to the cause of God. But how had they reached this state of mind? Was it by prayerful and reverential and believing study of the Scriptures? Was it by regarding the will of God as paramount? No. From first to last, in all their studies, self had been paramount. They had steered their barque by the star of their own interest. They read the Scriptures abundantly, it may be, but carefully interpreted them by their own preconceived notions of what was right and good. The strength of their conviction therefore simply showed the greatness of the wall that was reared between them and the truth. Men excuse this state of mind; the Bible does not. Nothing can well be more fatal than for man to be conscientiously consecrated to error. But could these Scribes look Christ in the face and say, He hath Beelzebub? They could not. However hard it might be to condemn themselves by allowing that he was a true teacher, there was a testimony in his life and speech and works that constrained them to sink their voices to a whisper when they offered this explanation of his mighty works. If the Spirit that dwells in them be the Spirit of God, then may they say this thing of Christ; for the scope of his teaching and his life differs marvellously from theirs. They had a Christ in their conceptions, and this Christ was entirely different from that. Have we not heard language like theirs, in our own days, from men who summon the world to look upon their Christ, and exclaim that they who accept what Jesus says of the coming wrath of God, make a fiend of God?

How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? (Matt XII. 29). Having bound the strong man, says Luke, it becomes possible to take from him his armour and to divide the spoils. We are reminded by this expression of Isaiah LII. 12: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death. How can I deliver men from the dominion of the devil, unless I first conquer him? Will a man quietly witness the spoliation of his goods, if he can help it? Look at the implications here. This world is in some sense Satan's house, the place where he is master: so elsewhere he is called the god of this world. He rules in the hearts of the children of disobedience, of a race that obeys his suggestions rather than God's. Christ is come into this world as his antagonist, setting at nought his rule, and defeating him at every step which he takes in godliness and sinlessness. His great victory will be at the cross; but his daily victories are the pledge and guarantee of this.—The power to complete this spoliation and utterly dispossess the god of this world, is with Christ and his people. They overcome by the blood of the Lamb.

Epitome of News.

Saturday, May 13, 1870.

—The Bishop of Madras has sailed for England.

—A fire occurred near the Jumma Musjid, by which a decrepid old man lost his life. The fire was hindered from spreading.

—A most destructive fire is reported from Manilla. The loss of property amounted to nearly two millions of dollars.

—*Times of India*: "The number of tickets taken in the Calcutta Lottery on the Derby this year is unprecedently large—no less than 9,644. This should make the first prize alone worth nearly a lakh of rupees!

—There are now in Bombay harbour (not counting country craft) 110 vessels, of 114,751 tons.

—*Overland Mail*, April 29: Marie Carolina, Duchess of Berri, once the favourite of the French people, has died in retirement in Styria. Great interest has been evinced in the history of her eventful life.—Though the Habeas Corpus Act has been suspended in the Canadian Dominion, the talk of a Fenian raid on the Canadian frontier appears to be causing very little uneasiness.—The Englishmen taken by brigands in Greece were Lord Muncaster (not Manchester), Mr. Frederick Vyner, Mr. Herbert, and Mr. Lloyd. Lord Muncaster has been released.—Under affidavits by the Prince of Wales and the Earl and Countess of Sefton, a criminal charge of libel is brought against the proprietor of the *Sheffield Daily Telegraph* for publishing a "startling rumour."—The Easter Monday Volunteer Review at Brighton passed off most successfully.—Mr. G. H. Moore, M. P. for county Mayo, was found dead in his bed on April 20.—Mazzini has written a letter declaring he has lost faith in Italian Freedom, the present generation, and Providence. The letter has been censured even by his friends.—The trial of Daniel McFarland for the murder of Albert D. Richardson, of the *New York Tribune*, is causing great excitement in the United States.—Telegrams from India, by the British Indian Cable, are published daily, bearing date the previous day.—A Lisbon telegram records a severe hurricane, with great damage to the shipping on the Tagus. The British squadron escaped injury.—1,000 emigrants are daily leaving the Mersey for America.

At one church in Kensington, the confessional is an established institution. The Rev. S. C. Haines, M. A., deliberately announced at St. Matthias', Earl's Court, on Sunday morning, 'that the priest in charge would attend in the vestry "to hear confessions" after every week-day service.

Dean Stanley, it is said, has a remarkable work in the press, in which he gives an account of and comments upon the ecclesiastical events of the last twenty years.

A letter drawn up and signed by the Emperor Napoleon, explaining the causes and object of the intended Plebiscite is now being printed at the offices of Messrs. Plon, in Paris. A copy of this letter is to be sent by post to every elector in France and Algeria; the total number of impressions to be struck off will be eight millions.

The House of Representatives has passed a Bill fixing the number of its members in the next Congress at 275, exclusive of the representatives of the newly admitted States. The apportionment is also altered so as to reduce the New England representation and increase that of the Western States by four members.

An interesting historical and archæological discovery has just been made in Paris. Near the Pantheon, on the high ground known as the Montagne Sainte Geneviève, a Roman amphitheatre has been partly brought to light by the excavation of the ground under which it has for centuries been buried.

The Bill admitting Georgia to representation in Congress has been passed by the Senate. The Bill contains the important proviso that the existing State Government is provisional only, and that new elections to the Legislature must take place in November.

At the annual general meeting of the Jockey Club, held at Newmarket on April 20, the proposal by Sir Joseph Hawley for the appointment of a committee to consider certain resolutions inquiring into the present state of the turf was negatived by a majority of sixteen to nine.

Monday, May 16.

—*Friend of India*: "Lord Lawrence put the Brahmos in their proper place when he accepted their theism as representative of one great class of Hindoos, rationalism claiming the other, and expressed the belief that 'within a short period a large number of them would become Christians.' It is because Christians share this belief, and, like their Master, would not quench the smoking flax that Brahmoism excites any more interest than the pretty sentiments of Theodore Parker who is its author."

—Australian news, via Galle: A vote of want of confidence, moved by Mr. Macgregor, was carried against the Macpherson Government. The Ministry has resigned, and McCulloch has formed a new cabinet. All the members of the new Government have been returned.

Accounts from New Zealand are more satisfactory. Te Kooti was being pursued by the friendly natives, and his party broken up. In a late engagement Te Kooti lost nineteen men killed and 325 taken prisoners.

—H. H. the Duke of Edinburgh has forwarded Rs. 3,000 for the Sailors' Home and seven other Bombay institutions.

—*Times of India*; London: "A feeling of hopelessness is rapidly growing up about the Irish Land Bill: first, as to whether it can be passed; and secondly, as to whether it will, if passed, have any effect beyond that of making a general exasperation in Ireland. Its great fault is that it rests on no clear central principle. It attempts to solve in the piecemeal English way, a great problem that does not at all admit of this fragmentary treatment. The hazy, inconsistent talk of the Government has sufficiently evinced their want of a comprehensive grasp of the subject, and of courage to deal with it."

—*Spectator*: "The *Times* publishes some Canadian statements showing that Riel, the insurgent Winnipeg[illegible]r, commands very nearly 2,000 rifles, and can only be subdued by a strong force, which, however, can move by water at the end of this month. The unhappy man Scott, murdered by Riel for his loyalty was tried by a court-martial of French half-breeds, whose language he did not understand, and was shot in front of Fort Garry."

"A meeting was held in Trafalgar Square on Friday by a number of poor persons calling themselves the 'Land and Labour League,' who made speeches, passed resolutions, and drew up a memorial to Mr. Gladstone. The speeches were generally to the effect that the people could till the waste land; that Government was bound to fight poverty; that parks were nuisances; and that the 'lounging classes' were nuisances too. The resolutions affirmed the right to labour at State expense, and the memorial called on Mr. Gladstone to buy all forests, foreshores, bogs, and other uncultivated land in the United Kingdom, and set the people to work upon them. It was all wild Carlylean talk, but it was the utterance of men in deep distress, and was remarkable for three points. The speakers threatened nobody, carefully disclaiming violence; they were so impressed with the right of property that they advocated compensation for the property taken; and they detested emigration, which they judged by its results on Irish poverty. One day we shall regret the ridicule which the *bourgeoisie* in its fat stupidity pour upon half articulate cries of suffering like this."

—*Pioneer*; Bombay: "The Apollo Bunder is being carried forward some distance and extended laterally to a width of 286 feet. Two lattice girder bridges of 150 feet span will connect the pier-head with a floating pontoon landing stage constructed of iron, 50 feet wide and 270 feet long. The depth of water here will at high tide be sufficient to allow the mail steamers to come alongside, that is to say 26 feet, which it is intended to increase by dredging to about 34 feet. Boat landings will be attached to the pontoon. It seems a pity the work could not have been carried out far enough to bring steamers alongside at all states of the tide."

—*National Paper*; "Not long ago, it will be remembered, a certain Baboo Khetter Mohun Dutt, or Dr. Dutt, as he styles himself, gained a passing notoriety in certain London circles by informing against the two India Civil Service candidates who successfully passed their examination, who, he alleged, had made a false statement as to their age, but whom the authorities have since absolved from all evil intent and admitted to the service. This same Baboo figured at the Marylebone Police Court on March 22, where he summoned his father-in-law, a M. Thomas Jey, for assaulting him and breaking his nose. A cross charge was made against Dr. Dutt, who described himself as a Professor of Oriental languages, for an assault upon his wife, Mrs. Dutt, a young English lady of considerable personal attractions. The upshot was that he was fined twenty shillings for the offence, his father-in-law having also to submit to a fine, although he pleaded aggravating circumstance to the effect that his daughter was being constantly ill-used and beaten by her husband."

—The Rev. Edward Husband, who became a Roman Catholic last year, and has lately returned to the Church of England, wrote to his Superior as follows, March 18th, 1870:

"During the four or five months I was a Roman Catholic, I hardly ever heard the name Jesus devotionally mentioned. It was always the name of Our Lady. She was the 'Refugium peccatorum,' not Christ, to the Roman Catholic in practice, although I hope in theory it may be otherwise. Their churches, instead of sounding out the sweet name of Jesus, rang with the holy name of Mary; until her name, which, as a member of the Church of England, I loved and honoured so highly, became shorn of nearly all its attractiveness because of the frightful abuse to which it was subjected. I never felt my soul so stirred and fired with indignation as when I saw the glory and supremacy of our only Saviour Jesus trampled upon by the Mariolatry of Rome. In

short, it was the sense that I had left Jesus behind me (so to speak) in the Church of England that drove me to her Communion again. I felt that Mary, with all her wonderful blessedness, was a poor, a poor exchange for the unfathomable love of Jesus. And search where I would, I could not find Him in the devotions of the Roman Catholic Church, except in the background. And our sweet Lady is robbed of all her sweetness, all her beauty, when she is made to occupy a position which Christ alone can fill."

—*N. Y. Observer* ; 'Eusebius' at Shangai describes his visit to the Mission Press : "On entering this extensive printing establishment, I was confronted with a series of amphitheatres, in the interior of each of which stood a compositor ; and I saw at a glance the immensity of the work which every one, who learns to read or speak or print the Chinese language, has to encounter. Each one of these amphitheatres was what printers call a case, containing, not 26 letters as in English printing offices, but more than 6,000 different characters or types, and, with the combinations that are made, more than 13,000 : I do not much wonder that the Chinese adhere to their old method of engraving everything on wood that they print, for I should be very loth to attempt to hunt up many letters or words out of the 6,000 boxes that I saw before me. And yet this mode of printing is a great improvement on the old."

TUESDAY, MAY 17.

—The Rev. J, Vaughan, C. M. S., to the *Englishman*, regarding the baptized Hindoo widow Shrimoti Ganesh Devie : "Here then is a case of a Hindoo widow of about seventeen years of age, who, of her own free will and choice, determined to embrace the Christian religion. No word of advice or counsel is given to her by any of us as to the course she shall pursue. She feels, however, that to be a Christian she ought to be baptized. Were the laws of Hindoo society such that she could be baptized, and live as a Christian in her own family, she would never have dreamt of quitting her abode. But that she knew was impossible. At length, after months of anxious hesitation she comes to us to demand baptism. We reply, 'you must first for some days be visited by your mother and brothers; they must have full liberty to see you, and test your resolution.' For several days she is subjected to every possible influence which could be brought to bear upon her; promises, threats, entreaties, all are tried in vain. Her one reply is, *she must and will be a Christian.* Again and again we assure her friends in her presence that she is at perfect liberty to go with them if she choose.

"After all this is done, and after we have convinced ourselves of the satisfactory character of her knowledge and faith, we yield to her entreaties and baptize her. Even when baptized she would have returned to her friends, could she have lived as a Christian in their midst. But she knew too well that all religious liberty would be denied her: whilst no effort to make her apostatise would be spared. Hence she elected to remain in our midst. The decision of the learned Judge has left her free to act according to her own will in the matter.

"I have thoroughly examined this young woman as to her knowledge, motives, and faith, and have been abundantly satisfied. I have tested her as to her acquaintance with the leading facts of Old Testament history; I have taken her through the history and doctrines of the New Testament ; and I can only say that it would be a matter of congratulation, if the majority of those who 'profess and call themselves Christians' had as clear, as full, and as intelligent a perception of the ground of their faith as she possesses."

—The *Bombay Educational Record* says that Mr. Peile will have Persian taught in Government Schools and Colleges, as soon as the teachers can be had.

—Commencing with the 25th instant, and ending with 11th September 1870, Wednesday 8 A.M. will be the day and hour of departure of the P. and O. Company's steamers from Bombay containing the homeward Overland mails.

—Max Muller's Lectures on the Science of Religion: "When it is remembered that our English Bible contains only 3½ millions of letters, and that the Vedas consist of over 29 millions, the difference in complexity may be imagined, and even then not fully, for in the Eastern languages the vowels are not counted at all—they are implied by the consonants. A more vivid idea will be realized when I tell you that Bacon's edition of this literature comprises 325 vols. folio ; and that each volume weighs from 4 to 5lbs. (Laughter.) Lao-tse, the senior of Confu-tse, wrote 930 works on faith, morality, and worship, and 70 on magic. It is true his chief work contains only 5,000 words, but M. Stanislaus Julien, who has given the subject much study, says that there are no less than 60 commentaries on it."

It is difficult to conceive of any greater absurdity than for a man to imagine that he must study all these to know what religion is. The Professor objects to the distinction between Natural and Revealed religions; also to their classification as True and False. The opinion of the uneducated Hindoo that all religions are from God, and all are true for those that follow them, seems to be that of this Professor. We fear that there is one religion that is yet hid from him.

—*Indian Mirror*: "Our Missionaries at Mangalore have a hard task to surmount, not only in respect of the languages of the people which they have to learn, but also to the opposition which they have met from a very unexpected quarter. The English speaking Brahmins to evade the displeasure of their superiors have with singular ingenuity devised a sort of via media worship. They have introduced English modes of service into their temples. Lectures, prayers to idols, and music by harmonium, have been brought into vogue to satisfy the anglicised propensities of Young Mangalore. The sect which have thus sprung up goes by the name of the Saraswat Brahma Sabha."

WEDNESDAY, MAY 18.

—H. H. the Rajah of Kolapore, accompanied by Capt. E. W. West, proceeds by next Mail to England, says the *Bombay Gazette*.

—Mr. Rustomjee Jumsetjee Jijeebhoy has received his discharge from the Insolvent Court.

—A telegram from America via Russia came through by daylight yesterday, though American time is 10 hours behind ours.

—A rink for skating on rollers has been opened in Paris.

—A New York paper says :—"During the past week there died suddenly in this city a prominent politician and a well known sporting man. He has a brother now in the State Senate, and he himself held a lucrative position under the city Government. He was an inveterate gambler, and at the time of his death was engaged in gambling in a faro bank on Broadway. He was playing heavily, and has lost a good deal of money. He had just laid a large amount on a card to win on the last turn, or, in gambling parlance, had 'called the turn,' and won. The dealer asked him to take up his 'checks,' and then it was discovered he was dead. Standing with one hand resting upon the shoulder of a friend, also engaged in playing, and the other full of 'checks,' and his eye fixed on the 'nine spot' of hearts—on which he had made his last bet—death came upon him, and without a struggle, or even a sigh, he died. So sudden and so noiseless was his death, that no one was aware of it until attention was attracted to him by the fact of his not picking up his checks when he had won."

—There has been a great fire at Mandalay. "The flames spread over one and a half square miles, completely destroying everything within that area, and the rapidity of their course may be imagined when the fact is told that five sick men, whom it was found impossible to remove quickly enough, were burnt to death."

THURSDAY, MAY 19.

—Kurrachee telegram, 18th : "The *Sindian* of to-day says that authenticated and distressing accounts continue to be received of the acts of oppression committed by Sha Gazee Khan's son, who at present occupies the throne of Lus Beyla. The inhabitants are leaving the province continually."

—General Norman suceeds Sir Henry Durand in the Viceroy's Council.

—H. H. the Maharajah of Puttiala has given Rs. 76, 230 to the Punjab university.

—A brother of H. H. the Rao of Kutch, who came with him to Bombay fell in with a fakeer who professed to be able to transmute powder into gold mohurs, and gave him Rs. 1,300 expecting to get it quadrupled. When he asked for his money the fakeer threatened to kill him. A warrant for the fakeer's apprehension has been issued.

—Sorabjee Cursetjee, Editor of the *Sunday Review*, is in custody on a charge of having forged the name of Mr. Cumrodeen Tyabjee to a cheque for Rs. 1,500.

—*Central India Times:* "A strange phenomenon has lately presented itself In the Chanda district at the village of Wurroa. On the 23rd February last, when an endeavour was being made to empty a reservoir connected with the tank at the place, by opening the drainage pipe, it was found that the water would not flow. To ascertain the cause of obstruction the reservoir was pumped dry, and it was discovered that a solid mass of ice, some three feet in length, had been formed, completely choking the mouth of the pipe."

FRIDAY, MAY 20.

—The Viceroy in Council has vetoed the Cotton Frauds Bill.

—Mr. J. P. Green, LL. B., Barrister-at Law, has been appointed to act as a Judge of the High Court of Judicature at Bombay, during the absence of the Hon. Sir Charles Sargent, Kt., or until further orders.

—The Telegraph Department is now under the Control of the P. W. D.

—Deaths last week, 297.

—A correspondent of the *Bombay Gazette* says that there was *a marriage of dolls* (!) celebrated by Roman Catholics in Bombay (Upper Girgaum). "A small but beautiful pendall was set up, adorned with flowers, and branches, with full light in it together with arches made of paper. It undoubtedly gave a splendid sight to the spectators of the vicinity who were invited for the purpose of witnessing the marriage celebration. A grand dinner was given accompanied with music which played at every health of the guests."

—In the list of meritorious works in the Vernacular, for which Sir William Muir has awarded prizes, we ("Pioneer") notice that no fewer than nine are written either for the use of females or in advocacy of their further education. For the current year a promise is made of five prizes of Rs. 1,000 each, to be awarded agreeably to the notification of 1868.

—*Overland Mail*, April 29th ; The Bill to legalise marriages with deceased wives' sisters has passed the House of Commons.—Half-penny postage stamps for newspapers and book packets will come into operation on October.

There is a painful interest in recording the names of the victims, who set out from Athens on April 11, with tourists' health and zest, accompanied by ladies and a child, and guarded by an escort provided by the Government, but which they were assured was not necessary to explore the woods and mountains of classic Greece. The party consisted of Lord and Lady Muncaster ; Mr. Frederick Vyner, not as has been reported, the late M. P. for Ripon, but his youngest brother; Mr. Herbert, one of the secretaries of the British Legation at Athens ; Mr. Edward Lloyd, a member of the English Bar, his wife and little daughter; and Count De Boyl, Italian Secretary of Legation : eight in all. They had completed their day's pleasure and were returning through a narrow defile, when a band of ruffians, thirty strong and well armed, attacked them ; one of the gendarmes was shot dead, and the party was secured, the ladies and child being, however, soon released. Then comes a treaty for ransom, nearly concluded by Lord Muncaster, who had been selected, to go to Athens to arrange matters. All would have been settled it appears had not the brigands demanded an amnesty, and as this was refused by the Government, and Earl Clarendon's plan, for which he asked the forgiveness of the House of Lords, that the brigands should be allowed to quit the country, was not adopted, troops were sent in pursuit, and in cold blood, without an object, as it at first appeared, save revenge, the three Englishmen and the Italian Count were murdered, and their bodies left to be sent to Athens in confirmation of the atrocious act.

A letter from Mr. Erskine, the English representative at Athens, gives a political aspect to the whole affair, which has not been altogether unsuspected and which supplies a motive for the deed.

—*Bengal Christian Herald:* "If India is to be evangelised, it must be by Indians, and the success of an Indian evangelist will always be regulated by his relation to foreign evangelical bodies. The more indifferent his dependence on them, the better for the interests of his cause. We are delighted to hear that not a few of our esteemed and energetic brethren have taken up in right earnest the glorious idea of starting a purely Indian Mission The sympathy and support they have already met with, inspire us with hopeful anticipations. We assure them of our hearty co-operation and bid them God speed."

CHRISTIAN INTERCOMMUNION.

The visit of the Greek Archbishop Lycurgus of Syra to this country excited an extraordinary stir among a certain class of English Churchmen. The old man evidently enjoyed the popularity of which he was the object, and was as willing to be present at the rites and solemnities of the Church, as his admirers were to in-

vite him. He even went as near to conformity with our Reformed Communion as the temper of his own co-religionists or the stringency of the English law would allow. Among other ceremonials, he was present at the consecration of the Bishop of Oxford in Westminster Abbey; he was one of the procession of bishops that swept through the transept into the choir, and, though he did not join in the imposition of hands, he remained and shared in the celebration of the Eucharist, with which that service was concluded. In the evening of the same day a less solemn ceremony awaited him in a dinner in the Jerusalem Chamber at the Abbey, which the Dean of Westminster gave in his honour, and to which with excellent taste, he invited representatives of all classes of Englishmen, in which Nonconformists were not forgotten.

We have nothing to oject to these attentions lavished upon a stranger eminent for his ecclesiastical rank, and as such entitled to receive all courtesies at our hands—so long as they are intended simply as marks of hospitality. But much more than this was meant by our ultra-Church party. They were at no pains to conceal their opinion that the visit of the Archbishop to his country at the present time was to be viewed as a special interposition of Providence to make the Greek and the English Churches better acquainted with each other, in the persons of their typical men, with a view to ultimate union ; and much sanguine speculation was built upon the circumstances. When that is the case, it becomes the friends of Christian truth to speak out, and to declare that, corrupt as is the Church of Rome, the Church of the East is still more thoroughly dead and fossilised. Union with her would not indeed involve the monstrous assumption of implicit submission to one earthy infallible head, for Greece, unlike Rome, has always respected the independence of National Churches, but in every other respect the union would be like the tying of a living body to a corpse. The complete absence of life in the Greek Church was strikingly expressed by a recent traveller, who says that he experienced the same sense of freedom any life in coming from the Greek Churches in Asia to a Roman Catholic country, as he had often experienced before in coming from a Roman Catholic country to England. What has the Church of England to do with with a body like this ?

This yearning for union is, however, widespread and is aremarkable feature of the times. It is not confined to the High Church party in England ; the desire beats as warmly, and we conceive more practically, in the hearts of the Presbyterians of Scotland. With them the movements for union gravitate, as it is natural they should do, towards the bodies nearest to them. It began among the non-established Dissenting bodies, and it has already made some way—though we are not in a position to say how far—among the members of the Establishment as well. We confess we should like to see some symptoms of the same desire expressed by the Evangelical members of the Church of England towards their Nonconformist neighbours. We are not unmindful of the plea for such a union urged some time ago by the Dean of Canterbury; but it is rather disheartening that that appeal has hitherto met with such a feeble response No doubt there are difficulties in the way. In addition to the bar that is placed by the Act of Uniformity, there is the diversity of creed held among the Nonconformists themselves, veering from the borders of Antinomianism to the very verge of infidelity. This is often pleaded as an excuse for inaction ; for how, it is said, is the line to be drawn between one class of Dissent and another ; or how is an Act to be framed which shall admit the Evangelical Congregationalist or Wesleyan, and at the same time exclude the Unitarian? But we must be permitted to remark that, whatever may be the difficulties that present themselves in theory, they would be found to vanish altogether in practice. It must not be forgotten that the same diversity, embracing the same wide sweep of religious opinion, exists at the present time in the Church of England itself. High Churchmen and Evangelical, Antinomian and Ritualist—all who have received ordination at the hands of a Bishop—have an equal right to preach in the pulpits of the Church ; and yet we will venture to aver that no Envangelical clergyman ever found the slightest difficulty, in arranging an exchange of pulpits with any of his brethren, to ascertain beforehand his theological opinions, and thus to keep his own pulpit clear from the pestilence of error and heterodoxy. Could not this as easily be done with Dissenters ?

We confess we are the more anxious on this subject because we see that other parties are acquiring power and influence from their movements on this subject, and that if the Evangelicals would hold their own in the coming collision of creeds they must move too. We believe the desire for Christian union to be as warm in their hearts as in any other quarter, but that they have been withheld hitherto from what we could almost call a superstitious dread of a change from the existing state of things. We exhort them to have more faith in their principles ; and as alterations must inevitably come, that they should not be the last to demand them, while the so-called Catholics among us are clamouring for union, now with the Greek, and now with the Roman Church. Let them proclaim that the Church of England is Reformed and Protestant, as well as Catholic ; and that as such she ought to seek communion with Reformed and Protestant Churches, instead of those effete bodies that pride themselves on their high-sounding names, but have little else to show that they are living. Let them agitate for the liberty to interchange pulpits with Wesleyans, Congregationalists, and Evangelical Presbyterians. They may not be able to accomplish this at once ; but we rather think that, if they are in earnest, they could do so sooner than the other parties will succeed in linking us to either Greek or Roman corruption.—*Evangelical Christendom.*

TELEGRAPHIC NEWS.

London, May 13th.—Two attempted agrarian assassinations have been made on the counties of Meath and West Meath.—The Commons have refused to grant a Committee on Women's Electoral Disabilities Bill.—The first part of the Irish land Land Bill has been voted.

14th.—The bodies of Messers. Vyner and Herbert, who were massacred in Greece, arrived at Southampton from Athens to day.—At a meeting of the East Indian Association yesterday, Miss Marry Carpenter gave an address upon female education in India, and said that the chief want was Government recognition of female teachers as being essential, and Government aid for female as well for male schools in India. —Baboo Keshub Chunder Sen said that the education of girls was one of India's great wants, and he besought English ladies to aid in despatching competent teachers.

16th.—The Report of the War Office Committee relative to Queen's Cadetships recommends a reduction of the number of nominations of Indian Cadets at Sandhurst to eight annually, and proposes to admit into Woolwich yearly 12 sons of Indian Officers, aged from 13 to 16 years, as Queen's Indian Cadets. The Cadets thus admitted will receive a free education. It is believed that Mr. Cardwell and the Duke of Argyll approve of the recommendation.—It is not intended to bring the 20th Hussars Home until 1871-72, when the 10th Hussars will go out to India.—An Official Journal at St. Petersburg says, that the reported movements of the Rusaians upon Khiva are mere inventions.

17th.—The Malta shore end of the Falmouth, Gibraltar and Malta telegraph cable was successfully laid to-day.—The annual report of the Chartered Mercantile Bank showsa profit of £73,927 sterling.—The Commons have adopted the Irish Land Bill with the exception of the clauses that were proposed after its introduction.—Earl Clarendon has signed the naturalisation treaty between England and America.—Several persons from Birmingham in possession of revolvers have been arrested on suspicion of Fenianism.

18th.—In the House of Commons last night, the Army Enlistment Bill for reducing the term of enlistment to twelve years, was read a second time. Mr. Cardwell, answering to objections raised as to the shortness of the proposed term of actual service, explained that three years was the minimum, probably the period would be six years, and that men serving for the latter term will be sent to India. He said that any soldier under the age of 34 now serving whose service exceeds 12 years may, after the passing of the Act, be as a *first-class reserve.*—Sir William Mansfield has been appointed Knight Grand Cross of the Bath.—In the House of Commons last night, Mr. Fawcett announced a resolution regretting the delay in the introduction of the Indian Budget, considering its unsatisfactosy financial condition and the discontent caused by the proposals therein.—Mr. Grant Duff, replying to Mr. Denison, said it was undesirable to produce the minutes of the Governor-General in Council relative to the increased Income Tax in India because the extremely fragmentary proceedings were chiefly oral.—Mr. Graves moved a resolution in favour of the addition of a commercial member in the Indian Council.—After discussion, this motion was withdrawn to give the Duke of Argyll an opportunity of considering the sentiments expressed, and the general tenor of the debate,

Florence, 14th May.—An armed band has appeared at Cecima which was disposed of by the troops. The Florence students have made a seditious demonstration and three persons have been arrested.

Paris, May 12th.—Numerous arrests of persons carrying arms have been made here. It is believed that the disturbances are now ended.—The Emperor and Empress drove to-day along the Boulevards in an open carriage and were cheered. —The following is the result of the Plebiscitum in Algeria :—31,213 yeas and 19,484 noes.

13th—No fresh disturbances have taken place here to-day.

16th—The Duc de Grammont has been appointed Foreign Minister, M. Mege, Minister for Public Instruction, and M. Plichon, Minister for Public Works.—The Corps Legislati probably re-assembles on Tuesday.

17th.—The *Marseillaise* has been suspended for two months.—It is asserted that Spain has rejected the candidature offered by General Prim.

18th.—The result of the Plebiscitum will be presented to the Emperor Napoleon on Saturday next, on which occasion he will deliver a speech. —The Royal functions will be entrusted to Serrano in the event of the impossibility to find a candidate.

Miscellany.

—Basel Evangelical Mission Report ; *Canara* : "The news of the Billawars of Mangalore has run the round of Indian newspapers, and we now do not think it out of place to tell about them what we know. A telegram was sent to Calcutta by one of their leaders requesting the Brahmo Somaj to send a missionary of theirs to Mangalore, where 5,000 were said to be willing to enter that community. These leaders are people with whom we had been acquainted for many years, and we now tried again to influence them in favor of Christianity. One of their leaders came to our house, and as soon as they granted us permission, we returned the visit in their houses. But it became more and more apparent that there were scarcely any spiritual motives, the chief reason of their wish for change being

the desire to rise in social position, and they begged to make conditions, that, in the event of their becoming Christians, they would not be *one* with the congregation, but remain an *independent* body, to be allowed to visit heathen plays, etc. We saw that the utmost discretion was required, unless we would run the risk of getting a church built on a rotten foundation. We asked for permission to explain the matter of religion and Christianity to gatherings of people in their or our apartments; but this they would not consent to, and it seems that, after all, they have called a missionary of the Brahmo Somaj. It is said that he will soon arrive, and we are anxious to see what part he will take with us and what will be the results for our work. They may possibly be in favour or the reverse. But we trust that the Lord knoweth His people, and that He will not allow them to find rest anywhere short of full reconciliation through Christ with God. We also have not given up the hope that some of those people may at last direct their eyes to higher things and seek for true salvation."

Moolky and Udapy: "Chiefly in the months of August, September, October many men were coming to the stations and applying to the Missionaries or Catechists to come to their houses, pray there and remove the different objects of devil-worship from their houses. There were times when daily one or two houses joined, and once no less than 100 souls joined within one week (these very 100 soon afterwards went back again). It was chiefly the Billawar-caste (toddy drawers) from which these people came, but some families of the Fisher-caste, and also some of the Bants (land-owners) and Konkani (shop-keepers) were mixed up with them.

"The motives that induced them to come were of different kinds. Perhaps it cannot be said that even in the most promissing case, it was the pure sole desire to find pardon of their sins through the blood of Christ that induced the people to seek for admission in the Christain Church. But it was in many cases the conviction that what the Missionaries had been preaching for some 23 or 30 years was the truth, that their religion and their social circumstances were rotten, and that the manner of life in which they saw the Native Christains walking, was far better than their own. Joined to this was a dread of their demons, a feeling of misery under the annoyances coming from their demons and gurus, whilst they were convinced that the Christians were stronger than the devil and were able to shelter them also from his persecution. Even heathens hold that belief, and now comers frequently implored the Catechist to sleep in their house for some nights that they might under his protection be safe from the vengeance of the demons. So far all would be right, and if people come only from these motives, we rejoice and trust that a further instruction in the word of God may purify and spiritualize their ideas, although it is still very doubtful whether a plant planted in such ground may stand the heat of persecution. But unhappily the motives were not always so pure, desire to find protection from the oppressions of the landlords and a kind of mantra against sickness was frequently mixed up with it, and worse than that, in some cases the hope to be freed by the Christians from different taxes, rents and other impediments they disliked, was almost the only motive that induced them to come. But it would be a downright wrong to say that this latter was the common case.

"A sifting process was most urgently required if the wheat, that undoubtedly exists, was not to be burned on account of the chaff. And this sifting process came. Those that had come from purely worldly motives soon found out that they had made a wrong calculation. They lingered for some days and finally went back to their demons. When a first selection of them had to be baptized, the chief man of that party was refused baptism, but only one of the party became wavering by it. He, however, went back to the heathen. The rest were exposed to numberless sorts of annoyances and persecutions. The creditors began to press them for heir debts, the landlords raised their rent or ried to cheat them out of the rights they had on the fields, false accusations were brought against them, some of them were beaten, others forsaken by their wives and all their relatives, so that they could not cultivate their fields, one was robbed and his wife maltreated in his absence. The heathens in 2 or 3 villages vowed that they could not rest till Christianity had disappeared again from their villages. In these troubles the majority have remained steadfast till now, and have rather increased in faith; others are wavering even now, and no one can say what will be the final results,—and some, of whom we had hoped better things, have even succumbed under the pressure and gone back, promising to try again at a more favourable time."

"Mr. *Bührer* came from Kottagherry (Nilgherries) to help. He had for 20 years been a Missionary to the Tulu people, but had since some years taken up his work amongst the Badagas, because he could no longer stand the climate of the coast. He began to instruct the inquirers in Santoor (Moolky) and ended with baptizing there 5 families (27 souls) on the 6th January 1870. Now he has taken his residence in Gudde (south of Oodapy) to prepare another number of inquirers for baptism. Mr. *Walz* came from Honore to instruct the people in Bolmar and Uppuru (N. E. of Oodapy), but he could baptize only two. The majority of that place fell back into demon-worship. 20 more are waiting for baptism. Some Catechists and Schoolmasters were procured from other parts of our Mission, and the Missionaries, Catechists and Schoolmasters of the respective places did all in their power to instruct the people as much as possible. Yet we were not able to do so much as we wished. Catechists are of very great use in this movement. We are happy to say that those of them that are in those places dedicate themselves entirely, body and soul, to their work, and that they have the greatest possible zeal to do everything they can to bring many souls to Christ. On the 8th of March the number of newly baptized was about 110."

Coorg: "Mr. *Kaundinya* writes as follows: Several of those that left our congregation in former years are desirous of rejoining it. For most members of their families have died one by one. The remaining members applied to sorcerers and soothsayers to learn the reason of these calamities and the means of escaping from further troubles, and the answer has been in two cases: The Bhûtas are persecuting your family and they will go on to do so till all of you are dead, unless you settle in Anandapoor. For there the God of the Christians is acknowledged and therefore the Bhûtas are withou power in that place."

Bittigherry: "It is again Shagoti which has been the most hopeful part of this Mission-field. In our last year's report we gave the story of Adiviyappa, who on the 28th September broke caste and joined the Christians, and we then added that his wife and mother soon afterwards joined him, but that his friends Ramappa and Pakierappa could not then muster courage to come with him. Now we are able to tell of the baptism of Adiviappa with his family and of Ramappa at last taking the decisive step."

"Mr. *Roth* writes: We were called to Shagoti, where two men, heads of families, and one youth, wanted to become Christians. When we arrived, one of them had already given up his intention. But the other two came to the Mission-house.

"The one was Ranga, the youth who had come twice in the last year and had twice succumbed in the fight. This time he resisted the most fervent entreaties and the most passionate anger of his father and elder brothers for 5 hours, till at last he was seized by force and carried away, when after half an hour he came back with two of his relatives to declare that he would not become a Christain. Defeated for the *third* time!

"Ramappa (a man of 30 years) had intended to come last year with Gnanappa, but had not then been able to break through the obstacles. He understood, it seems, the heat of the struggle he was to go through. But now he came and for two days resisted the most excessive anger of his cousin, who treated him with insult, and the passionate grief and anger of his father, who would no longer allow him to stay in the house. Main force was also brought into play, but the Missionary told the Police, who were quietly looking on, to do their duty. Ramappa pleaded in the most touching terms with his father: 'Since 2 or 3 years I have found the truth and it gave me strength to love you so much, that I was obedient in everything. I did not squander one pie, and what work you put on me I always did without murmuring. Because a year ago I wished to become a Christian, you humbled me frequently and put on me nearly the double amount of work, but my love to you did not abate, and with all my strength I tried to do your will as an obedient son. However you treated me, my wife and my children, I always was content. As you begin to become old, did I not try in all possible ways to lighten your burden? I could do all that because the truth gave me the strength. And now that I am about to give myself up entirely to this truth, do you think I would now love you less and be less your obedient son? Certainly not! Dear father, will you cast me off, your obedient son, my wife and children and take into your house a stranger as a son? (He had threatened to adopt some one else.) Will he love you as your own son does? Consider it, father, dear father!' The father softened and would most likely have yielded, had not some others just then come up to them and turned the father's mind again. Ramappa was the pillar of the house, and would have been more so from now. But the villagers influenced the father so, that he does not admit his son into his house, although it will be his own ruin.

"Ramappa's wife has not yet joined him. But there is some hope that she will come in course of time."

"*Gooledgood*: There are some people here earnestly seeking after religious truth, but, unequal alone to the heavy responsibility of openly confessing Christ, they now seek to influence their countrymen and to cause a general movement in favour of Christianity. Mr, *Thumm* writes about this:

"A visit from Pastor Modak from Bombay caused a new commotion among these people. In a sermon of two hours' length he destroyed their religious system, so that they could not find an answer. And it is partly a fruit of the impression he produced that some influential people joined and gave out a theme for a prize-essay, the easy to be examined by a committee of six, one of whom was our Catechist, and the best essay to receive a prize of 5 Rs. The subject was to be: 'A way of solvation to be described, so that Christains, Mahomedans and the 18 sects of Hinduism can approve of it.' Ten essays were sent in. In the presence of 4 or 500 people, listening most attentively, they were read in the monastery of the lingaits. Three were selected as the best, that of the Catechist, of the Post Master of the place, and of a Brahmim.

"We are glad to discover any sign of life, and particularly the mooting of the great question: What must I do to be saved?"

—*Calcutta Chr. Intelligencer*; Town on the Peshawur frontier, by T. V. F.: "The 7th of November was one of the most interesting days I spent in the district. I had an invitation from the Moollah of K., one of the two far-famed religious guides on the Peshawur Frontier,

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the other being the notorious Akhoond. The Moollah of K. is now a very aged man, and has done the English good service by his friendly bearing towards them, and by causing his sons to enlist in their service, and other still more important good offices. He is already known to Clark and most of the Peshawur missionaries. One of them, I am told, he clasped to his arms in most brotherly embrace. It was an affecting interview with the old man. In the well-shaded court, fronting his *Musjid*, his disciples (*talib-i-ilm*) were scattered in groups of twos and threes, bending over the various religious or philosophical authors they were studying. He received me in a darkened room, at the corner of the little enclosure, where he sat, all but blind and too infirm to rise, propped on *rezzais* and pillows, surrounded with a large gathering of Moollahs and disciples, to whom he was an object clearly of almost devout reverence, I proposed for consideration the best means of attaining to, and increasing in, the love of God. He spoke of some methods which he usually commended to his diciples; as—1. effort and practice, acts both of thought and deed tending to promote love; 2. increased knowledge of the Divine attributes and workings. I dwelt in reply chiefly on St. John's teaching as to the revelation of God's love to us, inspiring and calling forth an answering love, and of the constraint of the love of Christ. This led to a setting forth of the Atonement; the sacrifice and blood-shedding of the Lord Jesus. The whole audience, of course, in his presence listened with earnest attention. I felt very thankful for the open door thus presented. He heard me through and said little, but that these were deep truths, which all could not comprehend or receive. He made no opposition however. There was a most impressively calm and dignified bearing about him. I found in my afterjourneyings the most marked difference between those villages and towns where he was the object of reverence, and where the Akhoond was held in honour.

November 8th—I visited a very large village, Bámkhel, where a learned Moollah encountered me in his *musjid* and grew very warm in argument. There, as in some other places, I proposed that we should speak for five minute alternately, perfect silence being maintained by each while the other spoke, and full liberty of speech allowed; but his ardour could not long be thus controlled. Two or three Moollahs from adjoining villages had come in to help him also, so that he was very bold. In the afternoon I reached Z., a fort and village held by a Khan who is a great friend of Mr. Hughes; and specially with a view, I believe, to entertaining him when he comes he is building a small travellers' bungalow in his fort. His forefathers were lords of the curious little rock-fortress of Pihow near Torbela, which in the rainy season must be an island in the bed of the Indus, and crowned by a travellers' resting-house. Mr. R. being extremely ill with fever, so as to excite some alarm, we had most providentially been able to stay a day or two there, and the elevation and the river breezes helped greatly to recruit him for the time. The Khan I found it difficult to engage in serious conversation, though he is almost as much a Christian as a Mahomedan. The evenings were spent in coversations with some Moollahs of considerable learning, whose questions betrayed a very unusual amount of serious interest in the way of salvation. A few such I met with, both in that journey and later in a journey in the Bahwulpore district: and I have found real edification in converse with such men, from the way in which they have seemed to grasp some of the deeper and more spiritual Christian truths, and in heart and soul to go forth towards them, and speak of them in words expressive of wants supplied—searchings and cravings satisfised. I cannot forget how one of these last, a youth clearly of power and depth of thought, put his finger on that verse in Romans viii, and was not satisfied till it had been read and explained to him three times.—"*If any man have not the spirit of Christ he is none of his.*" At Shahmansur, close by Z., I had one good opportunity presented at the mosque, the question proposed being the relative excellence of love and knowledge, with the view of fixing on the large audience, St. John's deep and full forcible views of God's love in Christ. But here, as sometimes happened, when the subject pressed too close, the "*bang*" or call to prayer, was made conveniently to interrupt discourse and scatter the audience. Still I was allowed to bear the witness. The Moollahs before mentioned gladly received a New Testament in Pushtoo to continue their research. May their *end* be as Nicodomus-like as their *beginning*.

November 12th.—After some preaching at Daghaey in the morning, marked only by the riveted look of one old man, who listened patiently and rebuked the gainsayers, I sat under the shade of a magnificent banyan in the village of Y. H. in the afternoon, and had a great concourse of hearers, but was doomed to one of those forms of disappointment which missionaries know. One Moollah began to oppose vehemently, followed by another more courteous but more caustic and bitter, at whose coming all gave way, as at the approach of some superior being. And he would have been a marked man everywhere, with a grandly intellectual cast of countenance, and a lofty brow crowned by a vast turban above.

He was determined to have it all his own way, would submit to no conditions of alternate speaking, and would discuss no subject but the *Sonship* of our Lord. This I declined in such a crowd and hubbub, but offered to meet him anywhere in a *musjid*; but it would not do, so he left and ordered the whole multitude away; which they implicity obeyed and left me presenting a somewhat piteous spectacle.

13th—At G I met with a kindly disposed Khan, disciple of the Moollah afore-named, and one of Mr. Hughes' friends. The Peshawur Mission, after Mr. Bruce's fashion, gain much entrance to the heart of the Khans by accepting and returning the hospitalities: "the very bond of perfectness," in the eye of an Afghan. This old Khan, with his sons, conversed for an hour and half, and heard portions of the Word of God expounded. They were most cordial in their reception. In the afternoon at the *jamaat* or *musjid* I sat with the Kazi and his followers. I was allowed to witness to them with some degree of freedom, and to disburden my heart more fully than circumstances sometimes allowed. However the Kazi stoutly held his own.

14th and 15th.—There was little to remark about the preaching at the villages of Hote and Mardan, and the cantonment adjoining those villages. One night was spent with a tent-fellow of D. K., the most remarkable of our Afghan converts; who seems anxious to follow his example. I heard much of D. K., his delight in a sharp fight of words with the Moollahs, to whom he does not all at once reveal his true character, but inquires as a Musalman, throws them of their guard, and deals some telling blows at last, under which they grow fearfully angry. He ends all by making the Moollahs a present, for he is famed for his generosity. It appears, he selects the missionaries for his attacks too sometimes. His early history as a robber-chief seems to have left its traces on him in this love of fray and assertion of independence of view.

In Peshawur I was saddened by being called to visit the deathbed of one of the young Pathan converts, almost the last of the deaths from cholera. Being in the heart of the city, in the absence of any doctor, we did what we could to administer remedies; but, after holding out some 30 hours, he breathed his last. We buried him late at night, in a small Armenian burial-ground, at the edge of that vast necropolis, extending some three miles to the westward, I think, of the city. The necropolis I visited to see the tomb of the great Afghan poet, Abdur-Rahaman, whom I agree with Dilawar Khan in thinking more of a Christian than a Mahomeden. I often quote to them a line of his in Pushtoo of which the sense is—

"His, *i.e.* Christ's voice was as water of life to every dead man."

Beneath the garb of the erotic poetry, in which his verse resembles the Song of Songs, he discovers a very pure mind and an intense glow of love towards God. I would fain believe he was a most genuine truth-seeker, and was more or less under the drawings and constrainings of the love of Christ.

During a Pushtoo sermon in the bazaar at Peshawur, out of two or three very thoughtful hearers one seemed disposed to come to the the mission-house and follow up the subject further; but was dissuaded by a bystander, who said, "by no means go; there is *jadoo* (witchcraft) in that house: those who enter never return again."

PASSENGERS ARRIVED.

Per *Deccan*, 14*th*:

From Southampton—Miss. Watkins, Mrs. Curtis, Mrs. O'Dea and infant, Mr. Macleod, and six native servants.

From Marseilles—Captain and Mrs. Searle, Mr. A. B. Inglis, Mr. J. M. Grant, Mr. R. E. Wright, Mr. Blandy, Mr. J. H. Grant, and Mr. J. Free.

From Suez—Miss. Freido Muhl Antonio Maria, and an ayah.

PASSENGERS SAILED.

Per *Baroda*, 15*th*:

For Southampton—Mrs. Kemball and two infants, Miss Cruikshank, Mrs. Cole and child, Mrs. Bacon, Captain W. A. Baker and three children, Mr. T. A. Bulkley and two infants, Mr. and Mrs. E. Baliol Scott and infant, Lieutenant A. C. Williams, Mr. Cruikshank, Lieutenant Powell, Lieutennant F. Hole, Sir N. Pringle, Mr. T. W. Aller, and Mr. J. Simon.

For Marseilles—Hon. Justice Warden, Mr. E. Bigg, Lieutenant Colonel Dick, Mrs. Jenkin Jones and infant, Major H. C. Menzies, Major C. B. Lucie Smith, Major G. W. Macauley, Mr. D. Buisson, Major General Hough, Mr. A. Cowasjee, Mr. Syphoola Baba, Mr. Goolam Rnssool. Mr. A. H. Mowbray, Mr. H. Clarter, Captain Smale, Mr. Irwin, Mr. Cliff, and Mr. W. B. Johnston.

For Suez.—Mr. R. B. Sedgwick, Sir. C. Sargent, Mr. Mulheram and daughter, Mr. W. F. Hathaway, Mr. H, Barckhanson, Mr. J. B. Richey, Captain Crawford, Mr. Turner, Major D. J. P. Campbell, and Lieutenant Colonel Southey.

For Gibraltar.—Captain and Mrs. Scarnichia and child, His Excellency Viscount de Goa (Baron Postana) and lady, and Mr, J. Henriques.

For Aden.—Mr. Mance.

Per *Cordova*, 17*th*:

For Liverpool.—Capt. J. Jones, Capt. and Mrs. Thompson, Major Bray, and M. J. Wardlo.

For Ismailia.—Major Raynsford, Mr. A. Mochett, Rev. W. E. Glascott, and Mr. A. E. Mackinnon.

DOMESTIC OCCURRENCES.

BIRTH.

MYATT.—May 13th, at Satara, the wife of Mr. John Myatt P, W. D. of a son.

DEATHS.

MACNAMARA—May 14th, at Mazagon, John W. Macnamara, Commander Peninsular and Oriental Company's Service, aged 49 years.

FALLON—April, 14th, at Hyderabad, Deccan, Stephen Fallon, eldest son of A. D. Fallon, Esq., late of Bombay, aged 27 years.

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